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Every flower is a hint of His beauty; every grain of wheat, a token of His beneficence; every atom of dust, a revelation of His power. In and through all things He is attracting our regard.—Furness.



A thousand miles of mighty wood,
Where thunder-storms stride fire-shod!
A thousand plants at every rod,
A stately tree at every rood,
Ten thousand leaves to every tree,
And each a miracle to me,—
Yet there be men who doubt of God!

—Joaquin Miller.



This is my Father's world.

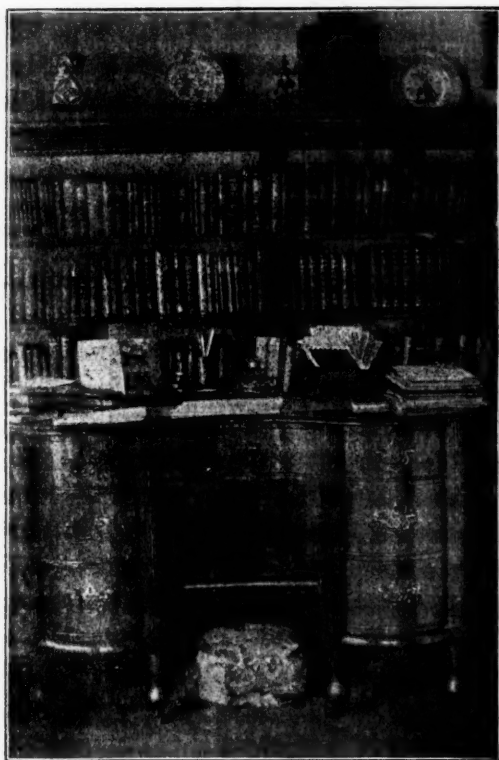
The birds that their carols raise,
The morning light, the lily white,
Declare their Maker's praise.

This is my Father's world,

He shines in all that's fair.
In the rustling grass I hear him pass,
He speaks to me everywhere.

—Maltbie D. Babcock.

FROM THE EDITOR'S DESK.



"WHOM having not seen, ye love," were the first words that came to mind as I sat down at the desk and unbound a sheaf of letters from friends, some of whom I have never met face to face ; all of whom are far away in the flesh, but who are nearer in spirit, and more truly known, than many a person frequently met in social life. Have we not the same outlook and uplook? Do we not love the same work? These letters bring the writers very near, and so naturally remind of the Father of each and all whom, not having seen, we love. "But God does not speak to us in any tangible way," said an acquaintance to whom God seems stern, cold, and remote. (Oh, the pity of it!) Does he not? I turn to the window and read his letter,

no longer in black and white, but in exquisite colors. The tall pines, the delicate anemone, the brown needles, and the bits of vivid green of leaf, blade, and moss, are parts of his alphabet which spell "Love," over and over. A flash of wings, a scampering squirrel, and the sound of song and chitter, make the letter seem very warm and alive. . . . The first letter, upturned on the desk, is from our Rev. Anna Barton of Michigan. "How do you do, this fresh May morning," she writes. "May I come in if I won't stay too long? . . . Thank God for this May time that hints of pansies and roses, and other beautiful things. Thank God for the vision of the beautiful country where leaves and blossoms and fruits are enjoyed all the year round." Mrs. Barton's poem "Woman's Mission Field," which appeared in the *HELPER* last year, has been widely copied and used. . . . The next letter is dated in Tennessee, and is from a Sunshine friend who bears her physical limitations so cheerfully that she is indeed a helper of many who know her personally, or by way of the pen. "That was a happy thought to put the cut of the desk in the *HELPER*, for you know we are all only 'children grown,'

and learn by object lessons. I am so fond of our little HELPER that I am glad to notice any improvement, and I think that is one. It seems more as if you were just talking with all the readers. I have taken the HELPER many years, and grow more in love with it all the time. It is rightly named and has a band of noble women connected with it." . . . Dear Anne Dudley Bates writes: "Many thanks for all the good things in the HELPER in the past year. While I am shut away, mostly, from our Free Baptist people, my heart and prayers and loving sympathy are with all our work and workers, and will be while I live. Carrie Bates Rogers and family sailed for India again last December. It was a great comfort to have them home for a year. I rejoice in their work for India." . . . It is a pleasure to read letters, in this number, from our friends of the Presbyterian Mission, Rev. J. M. W. Farnham, D. D., and Mrs. Nettie Dunn Clark. The latter is dear to all Free Baptists as the daughter of our Dr. Dunn of sainted memory. The HELPER has received reports of the Central China Mission and Chinese Tract Society which show how arduous, painstaking, and fruitful are the labors of Dr. and Mrs. Farnham. An article in the May number of *The Missionary Review of the World* says: "The Chinese Tract Society [of which Dr. Farnham is secretary] is helping to supply the demand for pure literature in the homes of the Christians, besides tracts for the millions." The article is entitled "Progress in China Since 1900," and will be helpful to all who are making a study of China. Another article, in the same number, which is peculiarly inspirational is the sketch of Gen. Charles George Gordon — "Chinese Gordon." . . . The Ocean Park Assembly Program, which has just come to the desk, seems of increasing excellence. Next month the Woman's Convention program will be announced. . . . Our president, Mrs. Davis, treasurer, Miss DeMeritte, and missionary, Miss Coombs, have been giving the inspiration of their presence to various thank-offering services in New England, while Miss Barnes is doing likewise in Michigan. But let us heed Miss Phillips's advice and not call upon our missionaries for addresses for many a day. At the services attended by Miss Coombs a regular program has been carried out, after which she was asked, and answered, questions about the work in an entirely informal manner. So far as heard from, the thank-offering receipts are larger than last year. . . . Miss Dawson writes from Balasore under date of April 5: "Last Sunday, Raimonie, Mrs. Nundy, and the English teacher at Mrs. Lougher's were baptized in the tank in the compound. Raimonie seems truly the Lord's, and we rejoice at another having stepped over the line." And we will rejoice with them, and pray for the other older girls in the Orphanage. . . . The missionary number of *The Myrtle* is a delightful one, with its suggestive thank-offering story by the editor; its Round Table, with letters from missionary children and older folk in India, and other good things.

THY KINGDOM COME!

BY REV. ANNA BARTON.

"Thy kingdom come!" the Saviour prayed,
And his disciples, listening, heard,
And shrined within their wondering hearts
The gladness of that kingly word.

They clasped the prayer to sandaled feet,
And hasted forth their King to crown;
For them, the prayer meant toil and tears,
With self denied, and life laid down.

The King delays, the kingdom waits,
What is't that blocks his chariot wheels?
The glitter of ten thousand thrones
The light of every morn reveals.

Yet it is written, sure and plain,
That kings shall kneel, and kingdoms fall
Before the Majesty enthroned
Whose crowns proclaim him Lord of all.

Thy kingdom come! Oh, will it come
Until Desire and Duty wed,
And hand in hand, and side by side,
The sin-environed pathways tread?

Let prayers combine with willing feet,
And be our lips no longer dumb;
And soon the radiance of the skies
Shall flash the news, "The King has come!"

Paw Paw, Mich.

MISSION PRIMARY SCHOOLS.

BY ELLA M. BUTTS.

(*Concluded.*)

BUT what results do we see for the time and money expended on these schools? Are there any conversions among these boys and girls? Do any of them leave home and friends and become outcasts for the love of the true God? No, that could not be expected, except in rare instances, so long as they are minors, yet we believe the seed sown will eventually bring forth fruit in some hearts. Two Santal boys, who recently passed the lower primary examination from one of these schools, are now in the Bhimpore Training School, and will, we trust, become real Christians before they leave that school. But our chief encouragement in this work, as in the zenana work, is the fact that the Christian instruction given is a part of the leaven of righteousness which is slowly but surely working in this awful lump of heathen ignorance, prejudice, and superstition.

In talking with the head man of one village, he remarked: "Times have wonderfully changed. My father would never have allowed Christian teaching in this village. Why, if he had seen a Christian approaching on the road, he would have turned out of his way lest he be contaminated by even the shadow of one so unclean. But," he added, "now we know that all religions have some good in them. The Christian religion is not at all bad." This man would not allow his son to become a Christian, but, "After I am dead, whatever is written in his forehead, let it happen." This is the attitude of thousands to-day. "Let not the social disgrace and ostracism, resulting from apostasy from our ancestral religion, come in my lifetime, but fate is fate, and it is no doubt the fate of our country to become Christian in the end."

The boys in this school had learned a selection from Proverbs, several pages in the catechism, and the Ten Commandments, and were eager to show me how well they could repeat them.

Very encouraging and most valuable testimony as to the influence of mission schools of all grades often appears in the columns of the Hindu press. One editor recently wrote a stirring appeal to his countrymen, warning them against the direful consequences of leaving the education of their children, more especially the girls, to so great an extent in the hands of the missionaries. He says: "I frequently hear little Hindu girls singing with great delight Christian hymns, and I shudder with apprehension for the future of our religion. Do you not realize, O my countrymen, that the sentiment of these hymns will become fixed in the impressible minds of these children and influence their after life? How can we expect loyal Aryan sons from mothers whose minds and hearts have been contaminated with these pernicious Christian doctrines!"

From a recent number of *The Indian Witness*, the leading Christian weekly of India, we learn that considerable excitement has been produced in Jeypore, one of the tributary states of northwestern India, by the conversion to Christianity of two members of an exclusive Brahmin community — one, a lady doctor; the other, a sub-judge in the service of the Jeypore government. The Brahmins held a mass meeting and passed two resolutions — not to send children to mission schools, and not to allow missionary ladies to teach in their zenanas. The editor of the *Witness* remarks that should these resolutions produce the desired effect, which is doubtful, it will happen, as it has happened before in scores of instances, that the mission schools, though temporarily depleted, will soon have an increased attendance, and the missionary ladies will be entreated to resume their good work in the zenanas.

Moved by the conversion of these two Brahmins, another Hindu journal expatiates at length on the evils of missionary education in general, and makes this

forcible statement: "The effect of the education imparted in mission schools does not end with their school life, but sticks to them throughout their lives." The same writer urges it as a "duty incumbent on every Indian to save the rising generation from the evil(?) effect which education imparted in mission schools produces."

Are not such statements as have been quoted ample proof that Christian teaching imparted in Hindu schools is an important factor in mission work? Do you wonder, dear HELPER readers, that I believe in these schools, and that I want to increase the number into which I may introduce Christian instruction? Had I the funds I might double the number of these mission-aided schools within six months, and that without any effort on my part. Not long ago six men came from a village a few miles away, and pleaded most earnestly that I should aid them, as they had heard I was aiding others. They had had a little school for two or three years, taught by a young man of the place who knew but little himself. Now, the boys were getting older and a better teacher was needed. They could give the teacher his food and with difficulty raise three or four rupees a month, but to do more was impossible. It was very hard to be obliged to refuse such importunate pleading. And similar appeals are frequently made.

LETTER FROM A FRIEND IN THE PUNJAB.

LUDHIANA, PUNJAB, INDIA.

DEAR FRIENDS:—

Your editor has asked me to write you a letter and I am glad to do so, though I do not claim to be a writer. After nearly nine years in India, we have had a most profitable year and a half in our native land. It has been a time of improvement for us in every line, physical, mental, and spiritual, and we are more than ever convinced that our beloved country is the best in the world, and "He hath not dealt so with any nation." The meeting with Christian friends and earnest laborers for the Master has been one of our greatest blessings. I was sorry that I was not able to see more of the old Free Baptist friends, for my interest in all the enterprises of the F. B. church remains strong.

Now, as we turn our faces again toward the "wonderland of the East," it is with sad hearts as we realize that all that goes to make an American woman's life rich and strong and beautiful is missing in those Indian houses. All that home and school and the church can do, is done for the American girl. The best social and educational and national life contributes to her development. She has every incentive to be and do the very noblest that can be done. Nowhere in the world has woman such ability, power, and influence. Over against this bright and beautiful picture is that of the "sad-eyed women of India." Some of us have

read and heard much about them for years, and some of us have been among them trying to enter into their sorrows and needs, but still we have scarcely begun to understand their deprivations and their real and terrible need.

The little girls in their long skirts and scarf-like *chudars* seem happy enough, but so soon—at ten or twelve years old, perhaps—they are married and the play-life ends forever, and drudgery of the worst kind begins. The little childwife must be the slave of her husband and his father and mother, must work always, must be shut up within four walls and not see a tree, or a bird, or a flower, nor the face of any but the nearest relatives. Perhaps as early as twelve years old she must begin the duties of motherhood, and the illness and misery which it often brings to these child mothers. To-day I have looked into the face of one of these, a face full of settled sadness and weariness, as she tried feebly to comfort the tiny waif of a child in her arms. Does any one think the people of India have a chance for a place among civilized nations while this goes on, and while the minds and souls of the women are equally suppressed and debased?

We had in our station a little girl, Ansu, a poor, crippled child, with every limb bent out of shape, who was brought to the mission compound by our Dr. Miss Sahib. She had been made to do all the grinding for the family by her cruel mother. The wheat is ground between two heavy stones and it is hard work for the women, but doubly hard for a child of seven, and the wee girlie had inflammatory rheumatism of the worst kind. She was a great sufferer but so cheerful and patient, and grew soon to greatly love the young lady doctor who was doing so much for her, and she loved all the Christians, the children most of all. She learned quickly the Christian hymns and Bible verses that were taught her, and soon became an earnest little Christian. We all hoped that she might be cured, but it was too late, the cruel treatment had gone too long before help came; so, after a year of careful nursing and Christian teaching, the little sufferer went home to the Saviour whom she loved. She was one of the few snatched from the hard life and hopeless destiny of these people, but there are thousands, aye, millions, who are not taken from it. And we who work among them are so few.

You have all heard of the new movements among low caste people who are coming to Christ in great numbers, sometimes whole villages at a time. One of our missionaries live in a district where he and his wife are the only missionaries among 750,000 people. There are hundreds of Christians in these villages whom they cannot possibly get time to teach, and hundreds more are waiting for baptism, and there is none to baptize or instruct them. There is almost as bad a condition in many other places. Our two Presbyterian Missions in North India have sent home a request for 135 new missionaries within the next two years, and

the United Presbyterians have asked for 180 as the least possible number that can try to man the fields we occupy. If we get all these, it will only mean one missionary to 50,000 people. Would not most of you Christian workers think that a large parish to work for?

I want to say a special word to you about your own mission in India. It is far away from our work here, but we often hear of the work in the Orissa Mission and know something of the strong, faithful, earnest work your devoted missionaries are doing there. Dear friends, you have every reason to be proud of these true men and women, who are not only holding on to and training their present Christians, but reaching out and saving many lost ones. One cannot speak too highly of these noble workers, and their thoroughly and permanently successful work. As one who loves the Free Baptist church and people at home, and also the missionaries and the people of India, let me urge you to stand by your missionaries royally. They are worth it, the souls of the people are worth it, your Master is worthy of your utmost zeal and largest self-sacrifice. And these workers of yours in India are far too few and very much alone. They need more helpers and need them now; they need to be well sustained financially always; they need to be constantly upheld by prayer "with strong crying and tears"; such persistent, pleading prayer as the home church has never known before. While the Indian people die without Christ at a rate of one thousand an hour, will you sit comfortably and easily down in your happy American homes and do nothing to support those you have sent here, or to send new helpers, to save the lost? Have you noticed the marginal reading of Isa. 58: 10, "If thou bestow on the poor that which thy soul desireth"? What would seem to be the desire of American church members? From our recent visit, they would seem to be beautiful, thoroughly comfortable homes, refined social life, the best education, prosperity in business; and also the peace, power, and holiness of strong, spiritual lives, and revival and progress in the churches. These are all good desires, but there is no reason why they should be confined to American Christians. Will you try to give these things also to poverty-stricken, degraded, sin-cursed India?

Yours sincerely,

NETTIE DUNN GATES.

WOMAN'S WORK AMONG THE CHINESE.

BY FRANCES STEWART MOSHER, A. M.

AMONG the photographs which I prize is one of a little Chinese girl whom I met several years ago in a mission school in San Francisco. For her sake my interest has been greater in her brothers, strangers in a strange country, who, uncomplaining but persistent, have found their way across the sea and the continent even to the Atlantic cities. Because of this little Chinese girl I have studied

more faithfully the lot of her sisters in this country, and away in their homeland of China.

What a sad thing it is to be a little girl brought up without the light and hope that the knowledge of Jesus gives! There have been Chinese women of distinction; we read of the Empress Wu, who more than a thousand years ago ruled China well, and we wonder at the ability of the present aged empress, whose rule has been amidst most perplexing obstacles. Their history is surprising when we remember the slight esteem in which women are held in China. Their learned men claim that women have neither minds nor souls. Their elaborate system of education and civil examination has no place for girls, and the religious teachings of Confucius assign her a position almost intolerable, with no relief but suicide and female infanticide, against both of which no remonstrance is made.

Mrs. F. Howard Taylor pathetically says: "One-fifth of all the women in the world are found in the homes of China; one little maiden out of every five grows up in ignorance and neglect drudging in the daily toil of some poor Chinese home, or crying over the pains of her crippled feet in the solitude of a wealthier family. Of all the women who weep one out of every five weeps alone, un comforted, in China; one-fifth of all the women are waiting in China for the Saviour who so long has waited for them."

What a sad, sad thing it is to be a little girl in China! And what a hard, hard lot is that of a Chinese woman! But the rays of the Star of Bethlehem are penetrating even to that far away country, and Christ brings comfort and hope and life to the little girl and the woman whom Confucius, Buddha, and Lao-tze ignored or forgot.

When James Madison was secretary of state, a young man came from England to America asking for a passport to China. It was Robert Morrison who went to Canton and lived in the factory of some New York merchants while he learned the language and opened the way for missionary work. The American Board in 1830 sent their first missionaries to China. Four years later one of their number, Rev. David Abeel, returning on account of ill health, laid the case of the misery and wretchedness of Chinese women before a gathering of ladies in a drawing-room in London. The result was the formation of the Society for Promoting Female Education in the East.

At the close of the Civil War in America thirty-three women's missionary societies came rapidly into organization, many of them sending missionaries to China.

A few schools for girls had been established, one by the American Board and another by the Methodist women of Baltimore. The women's boards of England and America earnestly took up the work of girls' schools in China till

they are numbered by scores. The Chinese girls are taught to become teachers, Bible readers, physicians, nurses, wives of teachers, and mothers in their own homes. These educated girls are already shaping sentiment in their own land.

A notable gathering of women occurred in Shanghai in 1900, and among the speakers was Dr. Ida Kahn, a Chinese graduate from a medical school in the United States.

A meeting was recently called in Hangehow by non-Christian women, where fifty of the eighty present signed a pledge to unbind their own feet, and never to bind their daughters' feet. Twenty families of high position in another city obtained imperial permission to unbind their women's feet, and recently the Empress-dowager issued an edict against the custom. The first girl in all central and western China to be brought up by her own parents with unbound feet was Mary Stone, a graduate of the medical college at Ann Arbor, Mich., and now practicing in China. The opportunity open to the woman who goes equipped as a medical missionary is very great. No foreign male physician may enter the Chinese home, but the woman doctor has access everywhere. The almost murdered slave girl is brought to her, and from the wealthy homes come the suffering little girl whose crushed feet and decaying bones appeal to her for relief. The mother of the Prime Minister, Li Hung Chang, left a bequest of a thousand dollars to aid in carrying on medical work, the first bequest of a Chinese woman to a Chinese benevolence. Two years ago the first medical college for Chinese women was opened in China. Many Chinese officials were present at the exercises, and warmly commended the institution. The Chinese themselves have subscribed \$3,000 for a nurses' training school and a hospital for children. The property is under the control of the American Presbyterian mission.

The Empress dowager completed her sixtieth year Nov. 9, 1894. The women of the Protestant churches gave her as a birthday gift a special edition of the New Testament, with solid silver covers embossed with bamboo designs. There were over ten thousand contributors from twenty-five missions. The casket containing the Testament was conveyed by the British and American ministers to the Chinese officials, who sent it to Her Majesty. She acknowledged the favor by gifts to the lady missionaries prominent in the movement.

Thus the Christian woman's work for woman in China is ripening to the harvest. There is much yet to be done, but the much accomplished is the encouragement to continue.

"He that saveth his time from prayer shall lose it; but he that loveth his time in communion with God, shall find it in a life of multiplied blessings."—*Wilder.*

THE STORY OF UN-HO, A CHINESE LEPER GIRL.

"How fair a lot to fill
Is left to each one still!"

THE story begins in the year 1893, when a blind singing girl was led into the Canton Hospital by her mistress, a woman who owned her, body and soul, and caused her to lead a life of sin and shame. But a diseased foot brought her to the hospital, and God was now to use this lame foot to set the captive free—free in both body and soul. For her disease, amputation of the leg was the only treatment that would avail. But her mistress objected, declaring she would be useless then. She would rather the girl died. The doctor in charge of the women's department said of this blind girl: "As to her spiritual nature, a more unpromising case I had seldom seen. She seemed benumbed, and for a time responded to no appeal. After long waiting she was induced to study a little; kind treatment softened her heart, and gradually but slowly she yielded to the influences of the Spirit. She applied for baptism, but was put off because her mistress still claimed her. But God had other plans for her. The foot refused to heal, the mistress grew tired of waiting, and finally deserted her. Again she applied for baptism and was accepted. Being freed from her mistress, the amputation could be performed. This was done in the spring of 1894, and she made a good recovery. The true light had entered her soul, but what an object for sympathy!"

Blind and with one leg! What could be more hopeless! However, she was given work about the hospital. She scrubbed, washed, and cleaned windows; called the patients to prayers and to church services, and in this way earned her rice. During her spare time she continued to study in the school, and before she left the hospital in 1897 she had memorized the whole of the New Testament, with the exception of a few chapters in Revelation. But now we have to add one more to her long and heavy list of afflictions. In 1897, it was discovered that she was a leper.

Could anything more be added? Of what use could such a person be? Allow her to live? Certainly, the Lord had need of her.

Encouraged by the example of some workers in India, she was induced to go to the leper village, and there tell of the Saviour she had found. If we were to let the curtain fall now, her story would be that of a wonderfully sad life, full of suffering but saved from sin and cheered by the hope of a happy hereafter. But the curtain does not fall yet. Scarcely a year had passed before news came from the leper village, "Many have believed, and asked for baptism."

In 1898 a meeting was held at the entrance to the village, and out of many applicants, twenty were baptized, and took the Lord's Supper. Since then twenty

others have followed their example. Nor is this all. The villagers near by heard about the lepers receiving the gospel, and many came to see what it was. They too heard and many believed. In all, not less than seventy persons have been baptized as a result of the work of this leper woman! And now we have our new chapel for our growing work.

Surely the name she took when she was baptized is significant — Un-Ho, exchanged for the good, that is, put off the old and put on the new. In the spirit of this she has gone about her work. What an opportunity she had to say, "Lord, I cannot work, I am useless." Was there ever a more tremendously handicapped life? Any one of her afflictions seemed enough to debar almost any one from great usefulness. Blind, lame, and a leper, but withal an honored worker in the Master's vineyard! When the Master shall call her hence, and she shall cast off this diseased body, what a joy it will be to her to enter into that rest that remaineth to the people of God; that home above where there is no more pain nor suffering, and where she will hear the welcome words, "Well done, good and faithful servant, enter thou into the joy of thy Lord." It will not be long before the summons comes, the leprosy is making rapid strides to set the imprisoned spirit free.—*Rev. Andrew Beattie, in "Without the Camp."*

YOUNG PEOPLE'S SUMMER MISSIONARY CONFERENCES.

THE summer conferences of the Young People's Missionary Movement have, within two short years, come to be recognized as leading factors in the training of young people for missionary work in the home churches. So great has been the influence of these conferences during the past year that the secretary of one of the largest missionary boards of America recently reported that, "Almost without exception, wherever a strong work has been discovered this year in any young people's society, the causes have been traced immediately to the Silver Bay Conference of last year, or the year before."

Three of the conferences will be held during the coming summer: one at Winona Lake, Indiana, June 17-26; one at Lookout Mountain, Tennessee, July 1-10; and one at Silver Bay on Lake George, New York, July 22-31.

The aim of these conferences is twofold: (1) To deepen spiritual life and missionary purposes in the church of the future, as at present enrolled, organized, and in training in the Sunday schools and the young people's societies. (2) To serve as annual councils for the organization of the year's campaign, and as training schools for the better equipment of leaders.

Program.—Recognizing the Word of God as the chief authority for missions, and prayer as the greatest factor in missionary achievement, each day's program will begin with a quiet hour of Bible study and prayer, under the direction of

teachers of well-known power. The second hour will be devoted to conferences for the discussion of practical methods of missionary work in churches, Sunday schools, and young people's societies. During the third hour, the members will be divided into classes for the study of home and foreign missions. These classes will consider the new Forward Mission Study Text-Books for 1904-5, and will be under the direction of such experts as Dr. T. H. P. Sailer, Educational Secretary of the Board of Foreign Missions of the Presbyterian Church in America; Mr. Don O. Shelton, Associate Secretary of the Congregational Home Missionary Society; and Dr. A. L. Phillips, General Superintendent of Sabbath-school Work of the Presbyterian Committee of Publication. The purpose of these classes will be to prepare the delegates for leadership of similar classes in local societies during the ensuing year.

The afternoon of the conferences will be devoted wholly to recreation, for which there are exceptionally favorable environments and facilities. The recreation committee will each day make announcements of a variety of special excursions, outings, and sports.

Reduced rates have been secured for the conferences on nearly all railroads. The hotels have likewise been placed practically at the absolute disposal of the conference committee, thus enabling exceptionally low hotel rates to be made. These rates, however, are offered only to regularly accredited delegates, and arrangements must be made with the committee in advance, in order to secure credentials and accommodations. Additional information can be secured by addressing Harry S. Myers, Hillsdale, Mich.

MISSION WOMEN IN INDIA.

THE Bishop of Worcester has struck a true note in asserting the great importance of women's work in the mission field. After commenting upon the striking change in public opinion in regard to this development, he said at a recent meeting: "It is now generally perceived that there can be nothing of more transcendental importance than the development of women's work. The whole possibility of the Christian religion taking hold of such a country as India depends on getting at the hearts of the women, and that depends upon women workers. . . . The progress of religion depends on what is going on in the hearts and minds of the women, and nowhere more so than in India; and the advance of Christianity there will be very slow until a rear attack is made upon that in which the whole social system of the country is imbedded—the zenana."—*London Christian*.



from the field.

A NOTE OF WARNING.

BEFORE this reaches America, our two missionaries, Miss Coombs and Miss Barnes, will be among you. How they will enjoy seeing old friends and visiting old familiar scenes, and what a hearty welcome you will all give them! As one who has recently been through the experience a second time, and may be supposed to know, let me sound a note of warning to you, our home workers. In order to keep up the interest of home workers in something they have never seen, and can never hope to see, it seems absolutely essential for home and foreign workers to meet and confer together, even as Paul and Barnabas, returning from their first missionary journey, gathered the church together and gave an account of all that God had done with and through them. But, as the natives say, "I clasp my hands, I fall at your feet," I beg of you, friends, *let the tired workers rest first*. Paul and Barnabas had traveled possibly a few hundred miles, had been out a few weeks or months. Our workers go to you after eight and ten years of work

in an enervating climate half-way round the world. *Let them rest before work is even mentioned to them.*

"We know you have come home to rest, and you need it; we don't want you to do anything that will weary you, or tax your strength; but if you could just give us a little informal talk, it would be *such* a help!"

"A little informal talk" certainly is less taxing than a formal address, and the one who gives it may enjoy it exceedingly, and yet be sapping her nervous energy to an unwarrantable degree. When one is so worn that the writing of a letter or two produces a sense of exhaustion, even "a little informal talk" *should not be asked for, and should not be given.* I know you are eager to hear, to learn of the work; I know you mean to be kind, and you don't know how hard it is for us to say, "No, I *cannot*, I *must* not." So don't put temptation in the way of the tired workers. They love the work; it is an inspiration to meet those who are eager to hear; they see the need, perhaps, more clearly than you do, and the thought comes, "Perhaps there is some one here who can be won as a permanent friend of the cause — I think I must take the risk."

Of course not every one goes home so thoroughly depleted in strength, but it is better to err on the side of mercy, for we have lost numbers of our workers because they were allowed to stagger along under burdens that should never have been placed upon them. So be wise, friends, be wise. We cannot afford to lose our tired, faithful workers.

HATTIE P. PHILLIPS.

Balasore, India, March 30, 1904.

A NEW UNDERTAKING AT BALASORE.

BY H. N. SARKAR, HEAD MASTER OF CHRISTIAN HIGH SCHOOL.

A PUBLIC meeting of Christian women was held on Wednesday, March 23, at 3.30 P. M., in the Kindergarten Hall, to adopt measures both remunerative and beneficial to them. Among those present were Mrs. Burkholder, Mrs. Lougher, Misses Phillips, Scott, and Dawson, and the young and old fair sex *en masse* of our community. The hall was nearly filled to overflowing. The proceedings opened with an Oriya hymn followed by luncheon, consisting of *bhujas* (fried rice) and Indian confections, served by the ladies. Prior to the partaking of them, a thanksgiving hymn was sung by all. Next item of the program was some kindergarten games. Mrs. Burkholder then stood up and said to the effect: "Sisters, I am very much pleased to see you all assembled in this hall. We are met to give due consideration to some matters of vital importance respecting the mothers and the grown-up women of our community, so let us adopt some measures which will elevate our social status."

After some discussion, it was resolved to have a meeting every Wednesday

to teach some of them tailoring, crocheting, etc. To afford a measure of support to the scheme, the mothers are to form a common fund. To start the work at once, a great many of them have invested money in it. To co-operate and facilitate the work, the lady missionaries have advanced money. Mrs. Lougher has sent orders to Ireland for three dollars' worth of Irish linen. Each depositor is entitled to the refundment of her money in three months. To repay the labor, a part of the profit of the finished things will be given away and a part, coupled with proceeds of two handfuls of rice, or pice, which each housewife is to contribute out of her two daily meals, will go to support the common fund. It now rests with our females to make a wise use of the opportunities that are offered to them, and to realize that something more than positive knowledge is necessary to make them more useful and helpful wives and mothers. Those who are spiritually unfit to enter mission service, or for whom mission work is unavailable, will be better fitted to earn their honest living independently, if they diligently pursue the scheme adopted in the meeting, which is to prepare them for the remunerative business of life. If the ulterior aim of the plan is overlooked, or imperfectly appreciated, the labor of the well-wishers to better the circumstances of our females, and to inspire them with the ways of living current in the civilized countries, will assuredly fail to produce substantial and enduring results. We therefore pray that the friends of this heathen land may remember their sisters in their prayers to the Lord to bless them in their work.

Balasore, India.

LETTER FROM SHANGHAI.

(From Rev. J. M. W. Farnham, D. D., corresponding secretary of The Chinese Tract Society, Presbyterian Mission.)

DEAR MRS. WHITCOMB:—So you live all the year round at Ocean Park! We have *our* "Ocean Park" on a mountain, nearly two thousand feet above the level of the sea—not much ocean about it, you will say. No, only it is in sight,—a streak of light sometimes seen on the distant horizon. I returned in August from the summer on the mountain, to pick up the ends of work and prepare the annual reports and get ready for annual meetings of the Mission and Chinese Tract Society. The two have kept me very busy with the daily round of necessary work besides, but I have to-day seen the first copy of both reports. I am preparing material for the last number of the twenty-ninth volume of *The Child's Paper* in Chinese. A few more numbers of the *Chinese Illustrated News* and I shall be permitted to finish the twenty-fourth year of that magazine. I am very grateful to have been permitted to start, and continue these two monthly magazines so long, only wishing I could have made them better. They are both

illustrated, and my aim has always been to try to make them useful to the cause of Christ. At the same time, they have contained much general information on all sorts of subjects. Mrs. Farnham has been my constant helper in all my work, and during my absence—sick—she kept them up, so that during all these years, by God's good providence, they have never yet failed to appear. She also kept the Tract Society's work going, and got out the report and had the annual meeting held. I first thought of the Tract Society in connection with wondering how I could secure the perpetuity of *The Child's Paper*. Knowing that the American Tract Society publishes such papers in America, it occurred to me we ought to have a Tract Society here, and so I was the one to start it.

The past year has been the most prosperous we have ever had. Fifty works have been published, not *tracts* but *books*, some of them large volumes. Besides a great variety of books and tracts for adults and children, for Christian and heathen, we are now nearly through with a very large work—a complete commentary on the whole Bible, besides many commentaries on separate books of the Bible. A valuable book published last year was a translation of a large Bible dictionary, the whole carefully revised by Mrs. Farnham. The works all find a ready sale, showing how highly the native Christians appreciate the means to help them better understand God's Word.

Mrs. Farnham and I are now about completing our forty-four years in China. We arrived March 9, 1860. We spent the first twenty-four years in school work, starting and conducting a boys' and a girls' boarding school, which are still continued by others, and from which many have gone forth to help in various ways in the Master's work. There was but one member of our church here when we arrived in 1860. The church had just been organized, consisting of this one convert and the foreign ladies of the mission. Now we have three churches. In each in turn I have been pastor or stated supply. When, a few months ago, our new church was seeking to raise money to buy a lot, the minister and some of the leading members wished us to invite some of our old pupils to our house and solicit aid. We did not think much could be obtained, as none of them are rich, and many are members of one of the other two churches and giving liberally. However, we invited them. Twenty-seven came. After speaking of the need of means and reminding them that when little children if they had *ten* cash, they always gave at least *one* to the Lord, it was suggested that they should consider, and, so far as possible, help this sister church. A subscription list was opened, and what was our surprise to find that in a few minutes \$11.30 had been subscribed, and others who were not present the next day made it up to \$13.50 (Mexican or silver dollars).

We are aware that much has been said against the Chinese, but they stand

very high among the heathen people of the world. They have many good traits. Some have spoken of them as ungrateful, but we have received many tokens of their gratitude. I recall one. Many years ago a missionary friend, living in a distant part of the empire, had a native assistant who had been pursued by persecutors, till his life was no longer safe. He sent him to us with a request to do all we could to save him, but he was not safe in any part of China. We kept him secluded till we could send him safely out of the country. He went to Burmah, where he became a useful worker in another mission. Many years after he sent me a beautiful gold ring set with a costly piece of jade as a token of remembrance. I assure you I keep and prize it highly as an evidence of his gratitude.

My missionary friend lately wrote me : "Two weeks ago this morning I held the hand of a man while he was peacefully nearing the Shining Gates, whose life you had helped to save and mold. He remembered you, and all who had helped him off to Burmah some twenty years ago. He traveled a rough and, sometimes, crooked road, but the end was victory. He left an inspiring testimony, and passed over with songs of rejoicing on his lips. To the last he was his remarkable self—resigned, brave, independent. He gave special orders that there was to be no wailing about the house, and nothing savoring of heathen customs in connection with the funeral. He repeated the plain little funeral program he had chosen, and when he came to the last item, he paused in his characteristic way and said, 'Have done with'! His heathen relatives will not soon forget his testimony."

I have other evidences of their gratitude, not only in my own experience, but in that of others. The great thing China needs is Christianity, the worship of the true and living God instead of Confucianism.

Yours sincerely,

J. M. W. FARNHAM.

TREASURER'S NOTES.

DR. MARY BACHELER told us, at a missionary meeting last summer, of the needs of her work as a physician, particularly mentioning that of a preacher and colporter. A gentleman who was in the audience came to me, a few days later, and said he would support the two within the limits of \$100 a year. She has notified him that the preacher and colporter are secured, and he has forwarded to the treasury \$100.

Miss Hattie Phillips is now in Midnapore superintending the work of finishing Henderson Home, and building the Brown Dispensary. When this work is completed she expects to look after the erection of the Bradbury Kindergarten Hall at Balasore. This means hard work for her, besides great responsibility. Let us earnestly pray that her strength may be according to her need.

The secretary of the joint committee, Mrs. L. M. P. Durgin, Winnebago City, Minn., has called for plans for a better unification of all our denominational work, which the joint committee has been requested to receive and consider, reporting the result at the General Conference next September. This calls our attention to the fact that there is still an agitation of "unification," which includes, of course, the F. B. Woman's Missionary Society. None of us, I think, believe in a constant agitation of this question in the columns of the MISSIONARY HELPER, because it would only divide attention, thus diverting from our work as a society, which we believe God has given us to do. As one, however, who has been your officer since the organization of the F. B. W. M. S., I may be permitted to say this: Let us take into the Quiet Hour, not only once but often, this matter, and make, in the silence, the burden of our desire, that He who knows what this denomination is capable of doing, and the way women can best help, will make *very plain* the path in which we should go. There is a right way for us, and I am confident, if we only fully commit our ways to Him, surrendering our own preconceived ideas, and everything that is dear to us in this work, into his keeping, with an intense desire that his will be done, he will direct our steps. So much is at stake, dear sisters, that I prayerfully plead that we may do this daily. God has wonderfully led us in the past; now is our opportunity for showing our gratitude and our loyalty, by following him even though it may be in a way we would not naturally choose. I have said enough; I trust you will read between the lines all that words have failed to express.

A lady came to me not long since, and slipped into my hands a five-dollar bill. I looked up in surprise, because I knew it meant sacrifice, saying it was too much. But she silenced my objections by telling me it was the family tithe. No one has a right to refuse the tithe, because a tither tithes when it rains as well as when the sun shines, trusting God to care for the results. The daughters of our Mrs. Porter have recently sent money to the treasury, for Storer College, in memory of their parents. Vermont has done well for April; Miss Parker, the treasurer, is doing good work, and hopes that many will observe the thank-offering. Roger Williams church of Providence has just sent \$25 for the Kindergarten Hall. The treasury is still open for money for this Hall, as it is very certain that it will cost more than at first estimated.

The first thank-offering came from the president of the Maine Woman's Missionary Society; it was a special offering. Though it is only the second day of May I have already attended four thank-offering services—in Pittsfield, Franklin, and Dover, N. H., and South Berwick, Me. At the first service the offering was about one-third larger than last year; this, I hope, is a forerunner of a large increase in the total offering.

Mrs. Hannah Parker of Sutton, Vermont, died April 10. For several years she supported a child in Sinclair Orphanage, sending her last remittance in February. Her executor, S. S. Dowd, writes me that she bequeathed \$1,000 to the Free Baptist Woman's Missionary Society. Could we have a large invested fund I believe some perplexing problems might be settled. Remember, the gold and silver are His.

LAURA A. DEMERITTE, *Treasurer.*

Ocean Park, Me.

(All money orders should be made payable at Dover, N. H.)

PUBLISHER'S NOTES.

As the summer season is so much more favorable a time than winter for many people to secure subscriptions for our magazine, it is suggested that a summer campaign be started *at once*, and that during this lovely month of June an unusual effort be made to add as many names as possible to our subscription list. If advisable, these subscriptions may be for six months only, as suggested on fourth page of cover of this issue. One hundred new names would be a great encouragement to editor, publisher, and all who are working for the success of our HELPER as a part of the advancement of the kingdom. Shall we hear from you? Address

ELLA H. ANDREWS,

122 Vinton St., Providence, R. I.

INDIAN PHOTOGRAPHS.

DR. SHIRLEY SMITH writes that she left the plates of all of her Indian photographs with Rev. Elizabeth Moody, Hillsdale, Mich., and any one who wishes to have pictures printed from them can communicate with Miss Moody. She quotes the price as 10 cts. each, mounted; or 8 cts. each, unmounted. Postage extra. The list is as follows:—

Sinclair Orphanage: Dispensary and Gateway, House, Girls' House, School-house, Teachers' House, Big Girls and Miss Gaunce, Middle Girls and Miss Barnes, Bijou and Jennie (Cradle Roll children), Famine Girls, Teachers in Day School.

Balasore: Church, Hindu Temple, Rajani Jena (teacher in the high school).

Midnapore: Henderson Home—as the old Press Building before repairing.

“As flowers carry dew-drops, trembling on the edges of the petals, and ready to fall at the first waft of wind or brush of bird, so the heart should carry its beaded words of thanksgiving; and, at the first breath of heavenly favor, let down the shower, perfumed with the heart's gratitude.”

Helps for Monthly Meetings.

TOPICS FOR 1904.

January—Outline Study of China :

1. A Self-centered Empire.

February—Prayer and Praise.

March—2. The Religions of China.

April—Home Mission Work of Free Baptists.

May—Thank-Offering.

June—3. The People of China.

July—4. Christian Missions from Earliest Times.

August—Outing.

September—5. Christian Missions on the Threshold of the 20th Century.

October—Roll-call and Membership Meeting.

November—Foreign Mission Work of Free Baptists.

December—6. The Open Door of Opportunity.

JULY.—CHRISTIAN MISSIONS IN CHINA FROM EARLIEST TIMES.

("Rex Christus," Chapter IV.)

It is a great step toward the Christianization of our planet if Christianity gain entrance into China.—*Neander in 1850.*

Suggestive Program.

Opening exercises.

Current events in our own field.

Review of the first nine pages of lesson.

Paper: "The Two Roberts—Morrison and Milne."

Review of lesson from pages 135 to 150 (with questions and comments to fix important points in mind, and a map-talk to point out the places referred to).

Paper: "The China Inland Faith Mission."

Tell the story of "Un-Ho."

Brief review of closing pages of lesson.

Reading: "Prayer for China."

Forget them not, O Christ, who stand
Thy vanguard in the distant land!

In flood, in flame, in dark, in dread,
Sustain, we pray, each lifted head!

Be thou in every faithful breast,
Be peace and happiness and rest!

Exhalt them over every fear,
In peril come thyself more near!

Let Heaven above their pathway pour
A radiance from its open door!

Turn thou the hostile weapons, Lord,
Rebuke each wrathful alien horde!

Thine are the loved for whom we crave
That thou wouldst keep them strong and brave.

Thine is the work they strive to do,
Their foes so many, they so few.

Yet thou art with them, and thy name,
Forever lives, is aye the same.

Thy conquering name, O Lord, we pray,
Quench not its light in blood to-day!

Be with thine own, thy loved, who stand
Christ's vanguard in the storm-swept land!

—Margaret E. Sangster.

FOR REFERENCE.—Articles in this *HELPER*; *Encyclopædia of Missions*; *A Hundred Years of Missions*, Chapter XVII; Report of Ecumenical Missionary Conference, Vol. I, Chapter XXIII, Vol. II, pp. 205, 271, 313.

There are probably not less than two hundred and fifty thousand Protestant Christians in China. In addition to those there is a large outer fringe of men, and some women, intellectually convinced that Christianity is the truth, and that this book is the word of God for China, as well as for the rest of the world, and that these men and women will not have their convictions altered one whit by the wicked action of the Dowager Empress. She can no more keep back the incoming tide of Christianity in China than Canute could keep back the incoming waves. They came and lapped against the foot of his throne, and he was compelled to have the throne removed, and said to his courtiers, "See what foolish words come to." And the Dowager Empress has set her regal authority down, and has said that China shall cease to move towards Christianity. Can she do it? Fifteen thousand martyrs in North China say, "Never," and they have laid down their lives as the proof that they would stand stanch and firm to the Lord Jesus Christ. And very many more, who, though they have not died, have suffered a martyr's sufferings, who have been hiding in dens and caves among the mountains, who have been naked and hungry and persecuted and hunted, and who have suffered every cruelty and indignity, because they would not deny the Lord Jesus Christ. This is what God has been doing in China. I think that Mrs. Bird Bishop was not very far wrong when she said at the Church of England Congress in Newcastle a couple of months ago, words to the following effect: "I have traveled up and down in the interior of China, and have lived among the Thibetans and the Koords of Turkestan; I have been amongst the Japs in their island home; I have traveled through India, and have been in that hermit kingdom of Korea; and I have seen Christians amongst all these people, but I assure you, gentlemen, I believe that the finest material out of which the Holy Ghost is building up churches in Asia to-day is the Chinaman." And we think so, too.—*Dr. Howard Taylor.*

The Missionary Helper Branch of the International Sunshine Society.

Have you had a kindness shown?
Pass it on.
'Twas not given for you alone—
Pass it on.

Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears,
Pass it on.

ALL letters, packages, or inquiries concerning this page, or Sunshine work, should be addressed to Mrs. Rivington D. Lord, 232 Keap Street, Brooklyn, N. Y., president of this branch.

Mrs. Charlotte E. Lyon has given a cook stove to the Sunshine Day Nursery. This will be a great addition to the nursery kitchen, as the one they had was almost past using.

Mrs. Frank S. Kimball has remembered our Branch needs with a gift of one dollar.

Mrs. Annie M. Clark is doing what she can by visiting those who are shut in, and sends two poems to be passed on.

Miss Katie A. McGrath is also living a life of sunshine as she is constantly sending small gifts and letters to different members of our Branch.

Mrs. Anna L. Carll is passing on good literature regularly, as dues, and has sent twenty cents to help in the sunshine work.

A letter from Miss Mamie Schwab tells of a life filled with good cheer deeds, especially among the sick.

Miss Tillie M. Marr is passing on her HELPER to a dear old lady who is in the sunset of an active life, and living in an Old Ladies' Home in New York.

Our editor, amid her many duties and calls for help, has kindly remembered us with sixteen cents in stamps, for Branch work.

Mrs. Jennie C. Tobey has sent one dollar for two HELPER subscriptions, as annual dues, with the words "it gives me great pleasure to do it."

The following are a few of the sunshine acts that Mrs. S. A. Kelsey reports as I. S. S. dues: passing on the HELPER, sending a package of silk pieces to a shut-in member, ten cents for Branch postage, and a helpful poem to be passed on.

Mrs. M. A. Fleisher, although an invalid, is very active in sunshine work; she has sent twenty cents to be used for sending good cheer to the shut-in sisters. Her little son, Clark, also sent ten cents for sunshine work.

Mrs. S. B. Stevens has sent twenty cents and requests that Miss Vilo Sanders of Leighton Corner, N. H., be enrolled. It is suggested that letters of welcome be written to this shut-in sister.

Mrs. Thera B. True has sent in the name of Miss R. H. Palmer of Valley Springs, S. D., for enrolment.

Any member interested in raising plants to be passed on, will be benefited by writing to Mrs. E. H. Willisford, 905 So. 14th Street, Lincoln, Neb. She has given an excellent idea, but it is too long to publish.

Miss Ida M. Hastings of Brooklyn, N. Y., served as delegate of the HELPER Branch at the Annual Convention of the I. S. S.

Any one willing to write sunshine letters will please send to the president for names.

"If thou art blest,
Then let the sunshine of thy gladness rest
On the dark edges of each cloud that lies
Black in thy brother's skies.
If thou art sad,
Still be thou in thy brother's gladness glad."

Practical Christian Living.

"Christianity is not a voice in the wilderness, but a life in the world. It is not an idea in the air, but feet on the ground going God's way."

OUR QUIET HOUR.

(10 A. M.)

"I GO among unloving hearts;
But go Thou with me there,
And let me breathe Thy love all day,
Just as I breathe the air.

"Let this day's hard and thankless task
Be temple-work for Thee,
And every meal a Eucharist
And feast of love to me.

"May I through all the noisy streets
In Thine own Peace rejoice,
And hear above the noise and din
Thy Spirit's still, small voice."

LOVE CULTURE.

THIS is a time of agriculture, horticulture, arboriculture. But none of these are for themselves merely. There is an ultimate end. The rose is a tender creation; it is sweet with honey, it is atmosphered afar with perfume. But it is only a symbol of something far better. Dainty, with heart aglow and redolent, it is a symbol of love. It goes as a messenger and requires no interpretation.

But love culture! since love is the best thing in this world or the next, what of its culture?

Culture means thought, action, painstaking. For trees, grains, roses, ground must be prepared, weeds kept away, enrichment bestowed, life spent in service of the thing cultivated. Shall love, the best and daintiest of all, grow without care and sacrifice?

This world is built on the keynote of everything living for others. Take the lowest life. Grass does not grow for itself. It is not the final object and end of this majestic world. Its end of being is to digest the sand and rocks and earth for higher beings which cannot be so nourished. Low life is prolific beyond the power of imagination to conceive. Why? Not to wholly populate this world with protozoa and polliwogs, but to feed higher life. Big fish eat the little ones in divine order. Man cannot spend his time digesting grass. But the patient ox and leisurely cow can change grass into beefsteak and milk that a man can swallow in ten minutes, and go on exercising dominion over the mighty powers of earth and sky.

Is the law abrogated when we reach man? It is more rigidly applied. No man liveth unto himself. But the divine beauty of it all is that this law is of double application. It is not a law of service merely, of destruction of grass for oxen, but in the higher orders it is a law of double good — service of others and profit, joy, ecstasy for self.

The mother gives herself to her child. It is not destruction, but exaltation. The child's clinging fingers and kissing lips are not helplessness merely, but helpfulness.

The higher the order of being, the richer the love sought, the longer the helplessness of the young. A two-hours' old chicken can get its own living, and only needs warmth. But a ten year-old child still needs care, because more love is to be cultured.

The same law pervades the whole science of loving God. Jude says, "Keep yourselves in the love of God." This means active work. How shall it be done?

The universal law of service is not abrogated when we leave the lowest and come to the highest. One of the crowning achievements of our age has been the discovery of the principles of unity pervading the universe. Laws have the widest application. One law carries up the mist, brings down the rain, rounds the dew-drop and the world, sways the mote and the sun. The law of service for love culture is an equally good illustration. Love has the closest relation to keeping the Commandments. "If ye keep my Commandments ye shall abide in my love." "As I abide in the Father's love by keeping his commandments."

In that great love culture that the Lord bestowed on Peter, every question "lovest thou me" was correlated with something to do. "Feed my sheep, shepherd my lambs."

Peter had not been the ideal lover. His nature did not incline that way. He must be grown into that grace. There is but one way. That is not by endowment, except in the beginning, but by growth, by service.

Let the thought, care, and labor bestowed on culture of trees, grains, vines, and roses be only a type and hint of the thought, care, and labor bestowed on the growth of our human loves. And let these be only a type and hint of the thought, care, and labor bestowed on the culture of our love to God.

"In humbleness, O Lord, I ask
That thou bestow on me
The will and strength to do some task
For growth of love for thee.
Some task! not of my chosen will—
For wisdom is not mine—
But let my frailsome life fulfil
Some perfect thought of thine."

It makes no difference what the service may be, so that it is done for him. To Peter the word was, "Feed my sheep"; to every mother it is as to the mother of Moses, "Take this child and nurse it for me."

"A servant with this clause
Makes drudgery divine!
Who sweeps a room as for Thy laws
Makes that and the action fine."

"Whatsoever he saith unto you, do it," eventuated in the water-drawing and wine-bearing. Christ's dying charge to John, the beloved, was to care for an old lady. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God" and the culture of love in self.

The heart is the richest soil in the world, the sunshine of God's love is the most fructifying force in the universe. The range of human and divine love is the broadest. The branch that is grafted into the true vine, pruned and nourished by the tremendous outpush of that life, will bear much fruit.

What is the fruit? Go forward a moment in the discourse and see that it is love for one another even as "I have loved you." The vine nature has love that is not exceeded, for it lays down life for his friends. The branch nature must be of the same kind, and the fruit must be the same love the vine has.—*Bishop H. W. Warren, in Christian Advocate.*

WE MUST GROW OR DIE.

A PASSION for growth, a yearning for a larger life, is characteristic of all great souls. A man is measured by his power to grow, to become larger, broader, nobler. The intensity of his desire to reach out and up defines his capacity for development.

Any one, young or old, possessed by a passion for growth is constantly adding to his knowledge, always pushing his horizon a little farther. Every day he gains additional wisdom; every night he is a little larger than he was in the morning. He keeps growing as long as he lives. Even in old age he is still stretching out for larger things, reaching up to greater heights.

A host of noble souls that might be named, many of whom have long passed the three-score-and-ten mark, are still learning, are still fresh and responsive to new thoughts and ideas. And so it should be, for—

"Man was made to grow, not stop."

But, despite this natural law, many people cease to grow in early life. They get into ruts, and development ceases even before they reach their prime. There are men and women who at thirty or thirty-five years of age begin to fall behind. They have no sympathy with new inventions or ideas. They cling to old things,

old methods, and the ways in which they and their fathers and mothers have been accustomed. They put a limit to their capacity for growth, often through a mistaken sense of reverence for the past, through a deifying of the "good old times" of their ancestors.

We often find plants and trees that are not fully developed, but have reached the limit of their growth. They cannot be made to respond to the wooing of enriched soil or copious watering. The power for the extension of cell life seems to have departed.

There are many human plants of similar nature. Early in life they settle into grooves from which nothing can displace them. They are dead to enterprise, to advancement along any line. New movements, new systems of business, larger conceptions of life, and similar things in the living, moving present do not appeal to them. Immovably bound to the past, they can step only just so far this way, only so far that way. There is no further growth, no more progress for them. They have reached their goal.

Employees often think that they are kept back designedly, and that others less deserving are pushed ahead of them, when the real trouble is with themselves. They have ceased to grow. They continue to move in a circle. They have not kept pace with the trend of the times.

"Forward!" is the bugle call of the twentieth century. The young man or woman, or the old man or woman, who has ceased to grow, is to be pitied. Life holds nothing more for either.—*Success.*

THE end of life is not to do good, although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God.

How can you build up a life on that principle? Let me give you an outline of a little Bible reading:

The object of life, "I come to do thy will, O God."

The first thing you need after life is food, "My meat is to do the will of Him that sent me."

The next thing you need after food is society, "He that doeth the will of my Father in heaven, the same is my brother and sister and mother"

You want education, "Teach me to do thy will, O God."

You want pleasure, "I delight to do thy will, O God."

A whole life can be built up on that one vertical column, and then, when all is over, "he that doeth the will of God abideth forever."—*Henry Drummond.*

Words from Home Workers.

MAINE.—The annual thank-offering service of the Saco Free Baptist Woman's Missionary Society was held Wednesday afternoon, May 11, at the home of Mrs. L. M. Binford, 41 Middle Street. Visitors from Biddeford, Portland, and Ocean Park were cordially greeted, and the sixty present enjoyed shaking hands with Miss Lavina C. Coombs, whom they help to support as a missionary to India. After singing the rally song, a responsive service, led by the president, Mrs. E. D. Thomas, was used, and then followed papers read by Mrs. Frank Cartland, Miss Annie Harper, and Mrs. L. M. Binford. "The Ninety and Nine" was sweetly sung by Mrs. Linnell, soprano of the Cutts Avenue church. But the finishing touch of the program was the informal talk on work in India, so pleasantly and interestingly given by Miss Coombs. The offering amounted to \$33.20. Following this, Mrs. Joseph Robbins and her efficient committee served strawberries and whipped cream, cake and coffee, in abundance, while those present indulged in social intercourse.

COR.

In Memoriam.

EVENSONG and setting sun,
The bugle and the sunset gun,
One golden hour, and day is done
And All Beyond begun!

—Henry C. McCook.

Mrs. Eveline E. Avery, New Hampton, N. H., Jan. 30, 1904.

Mrs. Caroline Bowker Thyng, New Hampton, N. H., April 23, 1904.

Mrs. Ada M. Appleby, Smithfield, R. I., March 2, 1904.

Miss Addie E. Mowry, Smithfield, R. I., April 12, 1904.

Mrs. Hannah Parker, Sutton, Vt., April 10, 1904.

Mrs. Dora Winship Kemp, East Otisfield, Me., April 10, 1904.

NOTE.—When a member of an auxiliary passes on, it is fitting that her name, place of residence, and date of death should appear under "In Memoriam." Resolutions and obituaries are not printed in the HELPER.

EVERY man can help on the world's work more than he knows of. What we want is the single eye, that we may see what our work is, the humility to accept it, however lowly, the faith to do it for God, the perseverance to go on till death.—Norman McLeod.

Our Juniors.

WHAT THEY DO IN CHINA.

DEAR mamma, I've been to the Mission Band,
And what do you think I have heard?
Such a queer, queer people, in such a queer land!
I'm sure you'll agree 'tis absurd.
Why, mamma, they say, "How old are you?"
When they mean, "How do you do?"
They whiten their shoes with the greatest care,
And men wear down their backs long braids of hair.
Their visiting cards are all painted red,
And are four feet long, our teacher said.
Their dresses for mourning are all in white;
At funerals they feast to their hearts' delight.
They shake their own hands when a friend they meet,
And bugs and snails are the things they eat.
Their houses they build from the roof to the ground,
And turn their screws the wrong way round.
They shave their eyebrows to aid their sight,
And have their fireworks in broad daylight.
Their compass needle points south, they say,
And the boys look on while the old men play;
But of Christ, our Lord, they have never heard,
And, mamma, I want to send them word.

—*Life and Light.*

CHINA.

L. WHERE is China?

A. Directly beneath our feet. If we could dig straight through the middle and out on the other side we would be in China.

L. Do the Chinese look like us?

A. No; they look more unlike us than any people except the negroes.

L. What sort of a country is China?

A. It is a very, very old country, and is larger than the United States. It has many beautiful buildings and ornamental houses, many of its people are quite rich, and there are no children in the world so polite to their elders as the children of China.

L. Do they know about God?

A. In one of their great cities, Canton, there is the Temple of Five Hundred Idols, and there are many more all over China, but not until missionaries went to China did they know of the true God.

L. Are there many people in China?

A. If we had all the people in the world together, and should divide them into four even groups, one would be Chinese and all the rest of the world would make up the other three.

L. Is it not sad that so many people do not know about God? Just think of it, "a million a month in China are dying without God." What has been done to help them?

A. Many lands and churches have sent missionaries to them.

L. How do Chinese think of their women and little girls?

A. They often throw their girl babies away or sell them. They say there are eighteen hells for women, but no place in heaven.

L. Where do many Chinese children grow up?

A. In boats on the river. I will read a letter from Mrs. Francis E. Clark, who visited China not long ago: "There are thousands and thousands and thousands of these house-boats on the river, packed so closely together that it almost seems as if we could walk across the river, stepping on the boats. Some of them are called slipper boats. They look very much like big slippers, and a whole family live in each boat. I wish you could look into one of them, and see the old grandmother in the back part of the boat, with the little two-year-old playing near her, tied to the boat, so that if he falls overboard she can pull him in by it. Her daughter-in-law, with the baby on her back, stands in the front part of the boat rowing, and one of the little boys sits near trying to help row, and the other children are all in the back part of the boat with the grandmother. Doesn't it remind you of the old woman who lived in a shoe, who had so many children she didn't know what to do?"

A. I will read of a little boy she saw:—

"He was a little boat-boy, who helped his mother row us across the river. He sat in the front of the boat with a big oar, and rowed with all his might. The current was very strong, and it was very hard rowing, but the little lad was very proud of his skill, and it was very funny to see him trying to show off. He evidently wanted to make an impression on those queer-looking foreigners, and let them see what a smart Chinese boy could do. Perhaps you would have thought he was rather conceited, but after all I thought it was rather nice of him to put in all his strength and make fun of it and laugh, for it really was hard work, and he was helping his mother. He was a very smart little fellow, and I think he will make his mark in the world some day. I hope it will be a good one. I wish he could have a chance in one of the mission schools, but I am afraid he never will."

A. And I will finish her letter. She writes:—

"I wish I could tell you of the bright, cheery little maiden who rowed us across the river from Shamien, and of the little fourteen-year-old lassie that I met in Hong Kong, with such tiny little feet that even the babies at home could not wear her shoes. I suppose she took what comfort she could in feeling that she was very stylish and fashionable, but she looked very uncomfortable hobbling along the street, and every step she took must have hurt her poor little feet. I should like to tell you of that other little maiden that I saw with her mother in a temple in China; and as I watched her burning a stick of incense here and another stick there, and bowing to the idol, and muttering her prayers while she looked around the room, I wished I could tell her of a better way.

"Boys and girls at home, will you pray for your little brothers and sisters in China?"—*The Children's Missionary*.

NOTE.—Junior superintendents will find the booklet "Gilt-Edged Bits of China" helpful in preparing for this meeting. It can be obtained for 15 cents, of Mrs. S. C. G. Avery, Wells, Me.—EDITOR.

HOW CHINESE CHILDREN LEARN TO WORSHIP IDOLS.

A MISSIONARY in China writes: "Come, and I will take you to one of their great, gloomy temples, not on Sunday—for there is no Sunday or day of rest in China—but on the first or the fifteenth of the month, for these are the dates upon which people usually visit the temples.

"We must go up a flight of wide stone steps at the entrance, and as we enter we shall see two tall images with very ugly faces and brilliantly painted coats, which are called 'Guardians of the Gate.'

"The mothers bring their little children forward and teach them to clasp their hands and bow down, knocking their heads to the ground as they worship the senseless idol! If it is the first time, the children are afraid, and sometimes say, 'I can't do it; I shall never do it.' Then they watch closely while their mothers once more show them how it is done. Afterward they are sometimes rewarded with little presents, which they are told have been given them by the idol. But if they are terrified and afraid to worship, they are told stories of the terrible things that happen to people who do not ask for the protection of these ugly idols."—*Selected*.

THE day is best wherein we give
A thought to others' sorrows;
Forgetting self, we learn to live;
And blessings born of kindly deeds
Make golden our to-morrows.

—Rose Hartwick Thorpe.

Contributions.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for April, 1904.

MAINE.

Augusta Chas. A. Milliken for preacher and colporter employed by Dr. Mary Bachelor and bal. for gen. work	\$100.00
Biddeford Jefferson St. ch.	3.00
Brunswick Village aux. Miss Coombs	10.00
Dexter aux. by dues \$12.75 T. O. \$3.25 (T. O. to be used on L. M. of Mrs. Amanda Elder)	16.00
E. Corinth aux.	3.00
Hollis aux. by Mrs. Sadie A. Smith	5.00
Island Falls F. B. S. S. Class No. 5 on Miss Barnes's salary for 1905	4.00
Limerick aux. for appropriation and on L. M. in Gen. Soc. of Mrs. Eva Schermerhorn	5.00
Madison C. R.70
Ocean Park Toilers-by-the-Sea 25 cts. dues and a friend \$5	5.25
Saco Mrs. Grossman's S. S. class Cutts Ave. ch. for child at Bhimpore	10.00
Steep Falls Mrs. A. Cousins special T. O.	5.00
So. Portland Cape Elizabeth ch. C. R.	2.80
So. Limington aux. for Callie Weeks and on L. M. of Mrs. Asenath Wentworth	5.00
Topsam C. R.	1.00
Waterville aux.	3.38
Endeavorers for child one year S. O.	25.00

NEW HAMPSHIRE.

Carroll ch.	5.00
Danville aux.	6.75
Manchester Juniors on L. M. of Mrs. Mitchell	4.00
Manchester aux. dues	5.00

VERMONT.

E. Randolph aux. Dr. Smith	16.00
Hardwick aux. Dr. Smith	7.00
Lyndon Center ch. Dr. Smith	13.60
Newport Center ch. Dr. Smith	2.50
Shady Rill ch. Dr. Smith	3.05
Starksboro ch. Dr. Smith	9.00
Waterbury Center ch. Dr. Smith	6.00

MASSACHUSETTS.

Cambridge aux. for support of widow W. Home	6.25
Somerville aux.	12.00

Peabody Rev. E. W. Porter and Susan Prescott Porter for Storer College by their daughters and on L. M. of Sadai Prescott Porter	\$5.00
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RHODE ISLAND.

Arlington aux. Ind.	5.00
Arlington aux. Miss Phillips	5.00
Greenville aux. Ind.	5.00
Greenville aux. Miss P.	5.00
No. Taunton aux. Ind.	2.10
No. Taunton aux. Miss P.	2.00
Pascoag F. B. Junior Soc. Miss Barnes	8.00
Pawtucket aux. Miss P.	6.25
Pawtucket aux. Ind.	6.25
Providence Rog. Wm. ch. for K. H.	25.00
Providence Rog. Wms. ch. for kindergarten work	18.75
Warwick Central Miss P.	2.50

NEW YORK.

Brooklyn Nellie E. C. Furman's S. S. class in memory of Emmet Johnson for children's missionary in India	4.00
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MICHIGAN.

Kingston Junior A. C. F. on one share Miss Barnes's salary	1.00
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MINNESOTA.

Poplar Grove and East Castle Rock ch. W. M. S.	7 60
Verona aux. for F. M.	8.00

IOWA.

Central City for Miss Scott	10.00
Hillsboro for Miss Scott	5.00
Mt. Zion for Miss Scott	3.30
Waubeek for Miss Scott	1.25

Total \$436.18

LAURA A. DEMERITTE, *Treas.*

Ocean Park, Me.

per EDYTH R. PORTER, *Asst. Treas.*

FORM OF BEQUEST.

I GIVE and bequeath the sum of — to the Free Baptist Woman's Missionary Society, a corporation of the state of Maine.

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